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AUTHOR Willner, Eric
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ABSTRACT

Four hypotheses are tested in this study: (1) that there is no significant difference between students in regard to the total number of stated problems of adjustment; (2) that there is no significant difference between the two groups in adjustment related to either health and physical development, school, home and family, money, work, the future, boy-girl relationships, relations to people in general, and self-centered concerns, as reflected by the number of stated problems in each of these areas; (3) that there is no significant difference between the groups in the number of problems of adjustment specifically related to religion, with the all-day group indicating a greater degree of adjustment. Results showed more health and development and school problems and less feelings of security for day-school students. No significant differences between groups are found for the other problem areas. Findings are discussed in terms of Lewin's theory concerning ingroup and outgroup attitudes. (Author/AM)

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The Adjustment of Jewish All-Day School Pupils Compared to that of Public School Pupils

Eric Willner

New York University

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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Abstract

In this study, Jewish all-day school pupils were compared with public school pupils with regard to problems of adjustment and feeling of security. Both groups consisted of 81 male and 50 female subjects of similar age, religious orientation, nationality and socio-economic background. The Mooney Problem Check List, a check list of "problems related to religion," and an adaptation of the Maslow S-I Inventory were administered. The analysis of variance-techniques was used to determine the significance of difference (05 level). The ADS group revealed more HPD and S problems and less feeling of security. In the number of total MOoney problems and in the other problem areas, no significant difference was found. The findings were discussed in terms of the theoretical background presented.

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The Problem

The number of pupils attending denominational schools throughout our country has increased considerably since the conclusion of the Second World War. The significant and steady increase in the number of children receiving their basic education in denominational schools calls for a closer examination of some of the characteristics of this kind of schooling. Indeed, during the pas two

decades, the controversy over the merits of public versus sectarian education has assumed added prominence within each of our major religious communities. The question is debated with particular vigor within the Jewish community in connection with the Jewish All-Day School (also known by the Hebrew term Yeshiva), a private school which provides Jewish pupils with a secular and religious education within the same physical plant.

Proponents of this type of school argue with great conviction that aside from assuring the perpetuation of Jewish spiritual and cultural values, the school benefits the individual student by providing him with a high caliber education and with the emotional security essential for adequate adjustment to life as a member of a minority group. While the educational merits of the Jewish all-day school are often substantiated by results of achievement tests, its psychological effects upon the student body remain within the realm of speculation and subject to unsubstantiated claims.

One argument views the insular environment of the denominational school as the cause for the development of psychic barriers and emotional polarities within the child, which make adequate adjustment more difficult and less natural. Another approach stresses the positive adjustment value resulting from the cultivation of self-esteem, social solidarity and cohesiveness, characteristic of the homogeneous all-day school. The latter approach appears to be in consonance with the concepts of KurtLewin (15), emphasizing a child's need of a feeling of belongingness before he can gain the emotional security to make outreaches to other people. The diver-

gence of views on this question is perhaps due to the vagueness of the concept of "adjustment", as well as to the lack of empirical data. The question may be further complicated as a result of prior cultural differences between all-day school and public school pupils, since the former are reared in families with similar social attitudes, traits and learning experiences.

Although a limited number of recent studies (4,5,6,9,12,13,14, 20,22,24) deal with the personality of Jewish all-day school pupils, little empirical data is presented in connection with the above question. It was, therefore, the purpose of this investigator to compare the problems of Jewish all-day school pupils with those of their peers attending public schools, in a variety of areas of adjustment, to determine the differences, if any, between the two groups. It was anticipated that within the limitations of this research, some personality concomitants associated with Jewish all-day school education would be established, which, analyzed in the light of the theoretical discussion presented, would provide educators with directions for action and suggest hypotheses for further research.

Hypotheses

The following hypotheses were tested:

1. There is no significant difference between the Jewish all-day school and the public school group in regard to total number of stated problems of adjustment.

2. There is no significant difference between the two groups in adjustment related to either "Health and Physical Development"; "School"; "Home and Family"; "Money, Work, The Future"; "Boy and

Girl Relations"; "Relations to People in General"; and "Self-centered Concerns," as reflected by the number of stated problems in each of these areas.

3. Th ere is no signficant difference between the two groups in the degree of general feeling of security.

4. There is a significant difference between the two groups in the number of problems of adjustment specifically related to religion, the all-day school group indicating a greater degree of adjustment.

Method

In accordance with previous research relating to personality adjustment and the objectives of this study, it was considered desirable to equate the two experimental groups as nearly as possible on the basis of age, nationality and ethnic background of the pupils, as well as in accordance with the socio-economic level and the religious orientation of the parents. The study was, therefore, limited to American born seventh grade pupils of the Jewish faith, stemming from middle-income homes with a traditional religious orientation.

The All-Day School Group

A total of 172 seventh graders from "Hebraic" co-educational all-day schools in the city of New York were tested. This number represented practically the entire seventh grade all-day school population in the city, meeting the designated experimental criteria. Only one school in this category did not find it possible to participate in this study, since it had previously been subjected to much research. After the elimination of students not living with both of their natural parents, those not attending their present school

for at least four years in succession, those not meeting the designated experimental criteria, and those appearing not to respond seriously to the questionnaires, a total of 137 subjects - 81 male and 56 female - remained to be studied.

The Public School Group

The public school students were chosen from among the pupils of afternoon Hebrew schools meeting the designated experimental criteria and located within the same geographic area as the participating all-day schools. Thus, the study was actually limited to a comparison of all-day school pupils with public school pupils who receive a religious education in afternoon Hebrew schools. Since the all-day school population consists primarily of students from "traditional" or "orthodox" Jewish homes, only students from Hebrew schools affiliated with congregations of similar religious orientation were chosen. A total of 173 seventh graders comprised the public school group thus selected. These students represented the entire seventh grade population of the first 6 Hebrew Schools expressing their willingness to cooperate with this study and meeting the designated experimental criteria. After the elimination of subjects in accordance with the criteria previously described, a total of 135 subjects - 85 male and 50 female - remained. In order to equalize both experimental groups for statistical purposes, a number of subjects were randomly eliminated, leaving a final population of 81 male and 50 female subjects in each group.

Instruments Used

The concepts of "adjustment-maladjustment" and "security-insecurity" are often used interchangeably and are in need of greater.

clarity. Knutson points out that "the concept of personal security is frequently employed by social scientists but many of those who find the concept useful are not clear as to what they mean by the term. What some writers refer to as security or insecurity is defined by others as adjustment or maladjustment, high or low morale and the like....."(11,p.1).

In view of the vagueness of the concepts involved and the varied assumptions concerning the adjustment of all-day school pupils, it was deemed advisable to select an appraisal device that would be as diverse and as descriptive as possible, rather than one purporting to yield a qualitative index of "adjustment". The Mooney Problem Check List (Jr. High School Form, 1950 Rev.) (19), covering problems in the areas of 1) Health and Physical Development (HPD), 2) School (S), 3) Home and Family (HF), 4) Money, Work, the Future (MWF), 5) Boy and Girl Relations (BG), 6) Relations to People in General (PG), and 7) Self-Centered Concerns (SC), together with a check list of problems related to religion (R), was considered most appropriate for this purpose. These check lists, as well as an adaptation of "The S-I Inventory" (18), measuring general feeling of security, and a personal data form soliciting the necessary background information, were administered to all subjects. Anonimity was maintained throughout the study to enhance the accuracy of responses.

Statistical Treatment of Data

The total Mooney scores, the individual problem area scores and the S-I scores were arranged in separate frequency distributions for each school group divided according to sex. Thus, four distri-

butions were set up for each set of scores, and the means were computed for each of the distributions. In the case of the S-I and total Mooney scores, standard deviations and medians were also computed.

The scores for each of the problem areas, as well as the S-I and total Mooney scores were then subjected to a two-way classification analysis of variance test (16) to determine whether the sets of data are sufficiently different from one another for us to reject the hypothesis that they arose by random sampling from the same population. In a two-way classification problem, the sets of data are differentiated on the basis of two experimental variables - in our case, school and sex. This procedure enables us to determine not only whether differences among means owe their divergencies to one variable or the other, but also, whether there are interaction variations attributable to joint effects of the two acting together. Three variance ratios - designated "F" - are, therefore, derived as a result of this process. In the present experiment, one F reveals whether the two school groups differ significantly in their number of problems; the other F, whether the two sexes differ significantly in the same respect; and the third F, whether there is any significant interaction between the factors of school and sex.

The F ratios have been checked against a table (8) which indicates the critical points at various degrees of freedom, beyond which they are significant on either the 1 per cent or 5 per cent level. An observed F value which is lower than the one given in the table for the specific degrees of freedom and the designated level of significance indicates that there is no statistically

significant difference or interaction. Since it was hypothesized in this investigation that no significant difference will be found in any but one of the areas studied, the .05 (5per cent) level of significance was designated as the criterion for the acceptance or rejection of this hypothesis. The risk of maintaining this hypothesis when, in fact, it may be false is thus reduced, as the designated criterion calls for its rejection more readily than does the more rigid one (.01)level), requiring 99 per cent certainty. In view of the equality and sizes of the samples, the problems of homogeneity of variance and normality of population were ignored, as suggested by the experiments of Norton (17) and Boneau (2).

Results

Table 1 reveals the mean scores for each distribution, according to school and sex groups. While some trends as well as the direction of the difference in scores are apparent from this table, one must examine tables 2 to 4 for an analysis of the significance of the difference.

Insert Table 1 about here

Total Number of Problems of Adjustment

As can be seen from Table 2, while the difference between the sex groups is statistically significant even on the 1 per cent level, the difference between the school groups did not turn out to be significant even on the less rigid 5 per cent level designated. The hypothesis that there isano significantdifference between the Jewish all-day school and the public school group, with regard to total

number of stated problems of adjustment, was affirmed. Sex alone, without the interaction of school, appeared to be a significant factor in the area under study.

Insert Table 2 about here

The lack of significant difference between the two school groups in total number of problems cannot be interpreted to imply that they are confronted with a similar "problem world". Closer analysis of individual problem areas and specific problem items, indeed indicate significant differences. It must also be understood that the total Check List scores do not take into account the intensity of the problems marked or the orientation to problems of each pupil in terms of his unique experience.

While the above findings tell very little concerning the "problem world" of the two school groups, evidence is presented that attendance in an all-day school is not necessarily accompanied by significantly more or less problems of adjustment. Thus, neither the arguments of the proponents of this type of schooling, nor those of its opponents, can be substantiated by the empirical evidence revealed. One must consider the fact, however, that possible differences between the two groups in the number of problems of adjustment do not as yet manifest themselves on the seventh grade level, or are not measurable by the Mooney Problem Check List.

Number of Problems in Specific Areas of Adjustment

Table 3 summarizes the results of the analyses of variance tests in response to the question whether significant differences exist

between the all-day school and the public school group in the number of stated problems in any of the eight specific areas of adjustment.

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Under these circumstances, neither the school, nor the pupils outside of school, can afford to allow much time for social, physical, or recreational activities. It may be expected, therefore, that all-day school pupils as a group, display an awareness of more HBD problems such as "not getting outdoors enough," "don't get enough sleep," and "overweight," as well as more S problems such as "so often feel restless in class," "not interested in certain subjects," and "worried about grades."

Problems Related to Religion

From Table 3 it is evident, that only in the area of Problems Related to Religion, significant interaction between the factors of school and sex is revealed. Since examination of the mean scores for this problem area revealed that all-day school girls have the smallest number of problems, the t-test was applied to determine the significance of the difference between the two female groups. A "t" is defined as the ratio of a deviation to a standard error (8, p.708). The larger the t, the less likely it is that it could occur by random sampling. In this case, a t of 3.05 was obtained. Since a t above 2.81 indicates that the chances are less than 5 times in 1000 that a t as large or larger could have occurred by chance, our obtained t of 3.05 indicates that the difference between the mean female scores in the area of Problems Related to Religion is significant even beyond the .005 level of confidence. It appears, therefore, that even though the expectation that all-day school pupils would reveal significantly less problems related to religion was not borne out, for the group as a whole, it was substantiated for its female population.

General Feeling of Security

Table 4 reveals that the difference in S-I scores between the two school groups is statistically significant even on the .01 level.. It also indicates that there is no significant difference between the sex groups, nor is there any significant interaction between the variables of sex and school.. On the basis of the instrument used, the experimental hypothesis that the two school groups do not differ significantly in the degree of general feeling of security, had to be rejected..

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Insert Table 4 about here

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The finding that the public school pupils possess a greater degree of general feeling of security than those in the all-day school, is at variance with that of Weiss (24) indicating higher "emotional security" scores on the part of Yeshiva (all-day school) boys.. It also does not appear to be in consonance with the previously mentioned concept of Lewin (15) emphasizing that the development of a positive feeling of "belongingness" leads to greater emotional security with which to make outreaches to other people.. Possible theories explaining this finding in the light of these and other related studies are discussed in the concluding section of this article..

Problem Area Patterns

An analysis of problem area patterns revealed a number of differences bwtween the two experimental groups.. As can be seen from tables 5 and 6, listing the problem areas for each group in rank order according to mean number of items checked, both school groups

seem to be troubled most frequently by problems in the categories of SC and S, and least frequently by those in the areas of HF, MWF, S, and R. Considering the results of other studies (1,7,10,21) it appears that with the exception of unique local circumstances, these characteristics are common among the general junior high school population.

Insert Tables 5 and 6 about here

The all-day school group revealed relatively more frequent concern than the public school group with problems in the area HPD, while the public school group gave greater priority to social problems in the categories of BG and PG. At the same time, the all-day school group manifested considerably less frequent concern than the public school group with items in the area of R.

Discussion

A variety of conclusions and conjectures are suggested by the major findings of this study. In regard to total quantity of problems of adjustment, no significant difference is indicated between the all-say school and the public school groups to substantiate either of the theoretical assumptions presented earlier, which ascribe poorer or better adjustment to denominational schooling. Differences are revealed, however, between the two groups in the number of HPD and S problems, as well as in the relative emphasis of particular problem areas. It must be borne in mind, though, that these quantitative findings do not reflect the intensity of the problems marked, or the orientation to problems of each pupil in terms of his unique

experience.

An analysis of the problem patterns of the groups used in this investigation and of the samples of other studies cited indicates that, while certain problems are common among the general junior high school population, others appear to be a correlate of sex, or of singular school or environmental circumstances. The prevalence of the distinctive problems manifested by our all-day school group is supported by the findings of Levinson (12). From another study by the same author (13), involving all-day school groups on the college level, it can be seen that some of the distinctive problems persist to a similar degree even on that level.

The manifestation of greater insecurity on the part of the all-day school group, as measured by the S-I Inventory, may be a reflection of a variety of conflicts and pressures experienced by it. For the greatest part of the day, the all-day school pupil is isolated from the other children in his neighborhood with little opportunity to become part of the""gang". His social and religious distinctiveness, within a society that stresses conformity, results in feelings of self-consciousness and anxiety. This distinctiveness also makes the all-day school pupil subject to increased discrimination and more sensitive to it. A more highly developed superego due to the religgious training in the all-day school, presents an additional cause for increased anxiety and conflict. Furthermore, as mentioned earlier, the internalization of Jewish religbus values through the influence of home and school challenged by cross-currents from the majority culture via street, magazines, radio, TV, and other media of communication, serve to bring about serious cultural clashes.

It is important to bear inmmind that the all-day school group

of this study is limited to pupils of the "Hebraic" or "modern" type. These pupils are generally exposed to home and school environments which stress integration within the broader framework of American culture, coupled with the desire for maximal retention of traditional Jewish patterns and values. The constant attempt at the synthesis of two cultural systems and the accompanying inter-cultural conflicts are a products of the peculiar "marginal" situation of this group, which, according to Stonequist, (23) involves personal maladjustment ranging from inner strain to a disor ganizing force. These conflicts are possibly exacerbated by intra-personal tension derived from a clash between a strict value-system and a strong impulse potential. In the light of these factors, one may expect manifestations of insecurity to be displayed by this group.

Public school pupils, on the other hand, even those attending afternoon Hebrew schools, are much more integrated within the general American society and considerably less concerned with the retention of traditional Jewish patterns. As determined by the Personal Data Form, the parents of 40 per cent of the public school group (as compared to 7 per cent of the all-day school group) are totally non-observant of basic Jewish precepts. Nor can the five to seven hours weekly afternoon Hebrew school program be expected to effectively exert nearly the same pressure as the all-day school, in the direction of religious observances. For the pupils in the public school group, the strain producing intra-personal tensions, as well as inter-cultural conflicts, are considerably minimized.

The so-called "marginal" situation characteristic of the "modern" all-day school group may be similarly mitigated for pupils in the more traditional type of all-day school, where home and school en-

vironments place little or no emphasis upon integration within the general American society. For the individual of this type, living primarily within the confines and the security of his sub-culture, conflicts of the nature described may be minimized, as they were for the European ghetto Jew, living under voluntary imposed restriction upon "social locomotion."(15)

The study by Kenoch (9), previously quoted, provides evidence to support the above theory. In this study, the author compares a group of Jewish all-day school pupils of the "modern orthodox" type, with a similar group from a "Chassidic" type, on the basis of the Rogers' Test of Personality Adjustment, the Rorschach, and a Background-Interest Inventory consisting of fifty questions. The "Chassidic" group is described as being "distinguished by a vibrant socio-cultural self-sufficiency, attempting to isolate itself totally from contact with the general American society." His findings indicate a considerably greater degree of anxiety on the part of the pupils of the "modern" all-day school type. This result is explained by the author in terms of the "marginal" character of the "modern orthodox" group, in distinction to the "feeling of mystical group belongingness" and unified religious life-purpose of the "Chassidic" group.

The failure of our data to support the theory of Lewin may be viewed in a number of ways. On the one hand, it is possible that the theory does not stand up against the empirical evidence presented, or that the all-day school is not the proper ground for its testing. On the other hand, it appears likely that the S-I Inventory measures areas of personality not involved with "ground upon which to stand." Lewin's theoretical analysis centers around the type of "ethnic security" related to what is commonly referred to as "ingroup" and

"outgroup" attitudes. The study of Weiss (24) indicating greater "emotional security" on the part of all-day school pupils, similarly involved such traits as "narrow clanishness," "resentment," "authoritarianism" and "suspicion" more closely associated with the above attitudes. The S-I Inventory, however, is concerned with some of the more general and basic "subsyndromes" of security such as "feeling of anxiety," "compulsive introspectiveness," and "sense of guilt." It is quite plausible, therefore, that while the all-day school group manifests greater "emotional security" in the experiment of Weiss, supporting the theory of Lewin, it shows up at a disadvantage in connection with the syndromes of security measured by the S-I Inventory.

Limitations

It is important that the conclusions of this study be viewed in the light of a number of delimitations. Primary consideration should be given to the fact that statistical inferences must technically be restricted to the hypothetical parent population used in this experiment, although some generalizations may be justified on a judgemental basis "without the safeguards provided by the logic of statistical inference," (17) The present study was limited to American born seventh grade pupils of "middle-income" families. The all-day school sample was furthermore limited to schools of the "Hebraic" or "modern" type, although the ideological constellation of such schools includes several types, representing philosophical and curricular differences ranging from rigid orthodoxy to near secularism.

Particular attention must be drawn to the fact that our study is limited to pupils on the seventh grade level. It is likely that differences manifested between the two experimental groups in this

study disappear as the pupils pass through their adolescent stage.. This likelihood finds support in a study by Chein and Hurwitz (3) which reveals that the older Jewish boys become, the more they are drawn to the broader, the "in common" aspects of the American scene,. and the more they seek general American friends and activities.

While it is likely that some differences between our two experimental groups vanish as the pupils pass through their adolescent stage, it is equally possible that others first begin to appear beyond the age level tested. Being Jewish may not be of sufficient consequence to seventh grade pupils in a public school environment to leave its mark on the individual's security. According to the Lewinian hypothesis, one might escape identity for a while, only to find it more difficult when confronted with this problem later. In consonance with this view, the all-day school group might fare better in connection with social conflict in later years, since unlike the Hebrew school youths, they have internalized strengths to meet it.

In addition to the limitations imposed by our population, one must, of course, also keep in mind those resulting from the instruments used. Some of these limitations and their possible effect upon our findings have already been pointed out..

Implications

While the present study is subject to delimitations of scope and methodology, it has shed light upon some of the personality concomitants associated with Jewish all-day school education, and has contributed to the accretion of research data concerning the issues raised. From a practical point of view, the problems revealed suggest a variety of curricular implications and directions

for a guidance program, of particular use to all-day school authorities.. It is hoped that the findings of this study will stimulate more extensive investigations.. At a time when denominational schools are assuming increasingly more important roles within our society, the need for further research on this important topic cannot be overlooked..

Summary

In this study, Jewish all-day school pupils were compared with public school pupils,, with regard to problems of adjustment and feeling of security.. Both groups consisted of 81 male and 50 female subjects of similar age, religious orientation, nationality and socio-economic background.. The Mooney Problem Check List, a check list of "problems related to religion," and an adaptation of the Maslow S-I Inventory were administered.. The analysis of variance technique was used to determine the significance of difference (.05 level).. The ADS group revealed more HPD and S problems and less feeling of security.. In the number of total Mooney problems and in the other problem areas no significant difference was found.. The findings were discussed in terms of the theoretical background presented.

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Table 1

Mean Scores for Every Area, According to School and Sex Groups

(n=81 male and 50 female in each school group)

Problem Area	Male Group		Female Group	
	All-Day School	Public School	All-Day School	Public School
Total Mooney Problems	33.42	28.29	24.40	20.70
Health and Physical Development (HPD)	4.38	3.40	3.72	2.56
School (S)	6.04	4.76	5.30	2.86
Home and Family (HF)	4.15	2.88	2.44	2.54
Money, Work, the Future (MWF)	4.00	3.44	2.50	2.54
Boy and Girl Relations (BG)	4.36	4.27	2.92	3.12
Relations to People in General (PG)	4.27	4.41	3.96	3.12
Self-centered Concerns (SC)	6.33	4.85	4.04	3.88
Problems Related to Religion (R)	3.85	3.21	1.62	2.80

Table 2

Result of the Analysis of Variance Test Applied to the Total Mooney Check List Scores

(N=81 male and 50 female in each school group)

Variables	Observed F	Significance
Difference Between School Groups	2.49	Not significant
Difference Between Sex Groups	7.73	Significant on .01 level
Interaction Between School and Sex	.06	Not significant

Critical F on .05 level 3.88, on .01 6.74 (on the basis of 1/258 degrees of freedom)

Table 3

Results of the Analyses of Variance Applied to the Scores of Each of the Problem Areas)

(n: 81 male and 50 female in each school group)

Problem Area	Difference Betw. School Grouns Observed F	Difference Betw. Sex Grouns Observed F	Interaction Betw. School and Sex Observed F
HPD	3.01**	2.87	.04
S	10.76**	6.12*	1.21
F	2.50	4.40*	1.98
M/F	.58	7.31**	.45
BG	.002	6.79**	.08
PG	.16	1.76	.66
SC	2.95	7.76**	1.27
R	.03	17.98**	8.55**

*Significant on .05 level. ** signficant on .01 level.

Table 4

Results of the Analysis of Variance Test Applied to the S-I Scores (n=81 male and 50 female in each school group)

Variables	Observed F	Significance
Difference Between School Groups	7.80	significant on .01 level
Difference Between Sex Groups	.89	not significant
Interaction Between School and Sex	.0017	not significant

Critical F on .05 level=3.88, on .01 level=6.74 (on the basis of 1/258 degrees of freedom)

Table 5

Problems Areas in Rank Order According to Mean Number of Items Checked (Male Group)

All-Day School			Public School		
R..O..	Area	Mean	R..O..	Area	Mean
1	SC	6.33	1	SC	4.85
2	S	6.04	2	S	4.78
3	HPD	4.38	3	PG	4.41
4	BG	4.36	4	BG	4.27
5	PG	4.27	5	MWF	3.44
6	HF	4.15	6	HPD	3.40
7	MWF	4.00	7	R	3.21
8	R	3.85	8	HF	2.88

Table 6

Problem Areas in Rank Order According to Mean Number of Items Checked (Female Group)

All-Day School			Public School		
R.. O..	Area	Mean	R.. O..	Area	Mean
1	S	5.30	1	SC	3.88
2	SC	4.04	2.5	BG	3.12
3	PG	3.96	2.5	PG	3.12
4	HPD	3.72	4	S	2.86
5	BG	2.92	5	R	2.80
6	MWF	2.50	6	HPD	2.56
7	HF	2.44	7.5	HF	2.54
8	R	1.62	7.5	MWF	2.54